THE PACIFIC

A religious and family paper

Pacific Theo Sem
Reading Room

Volume LV. SAN FRANCISCO, MARCH 30, 1905 Number 13.

A PRAYER.

Teach me, Father, how to go
Softly as the grasses grow;
Hush my soul to meet the shock
Of the wild world as a rock;
But my spirit, propt with power,
Make as simple as a flower;
Let the dry heart fill its cup,
Like a poppy looking up;
Let Life lightly wear her crown,
Like the poppy looking down,
When its heart is filled with dew,
And its life begins anew.

Teach me, Father, how to be
Kind and patient as a tree;
Joyfully the crickets croon
Under shady oak at noon;
Beetle, on his mission bent,
Tarries in that cooling tent;
Let me, also, cheer a spot,
Hidden field or garden grot—
Place where passing souls can rest
On the way and be their best.

—EDWIN MARKHAM.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the

PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS:

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

$4 WORTH of GROCERIES $2

This offer may be withdrawn any day

To introduce quickly our unmatched Quality Groceries to new families, we make this novel offer without consideration to profit. We guarantee the quality, quantity and proper delivery.

Your two dollars back if not satisfied.

10 lbs. pure cane granulated Sugar $ .60
10 lbs. new fancy head table Rice .80
2 lbs. any 75c Tea (Engl. Brkfst, Oolong etc) 1.50
2 lbs. 40c Mocha & Java Roast Coffee .80
1 large tin pure Spice (Pepper, Must. etc) .30

Above lot Special for $2.00, worth $4.00

Freight shipments delivered free to San Francisco Depots

Smiths' Cash Store, Inc.
25 Market St., San Francisco
132 page Catalogue free on request

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President
REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
242 to 248 S. Los Angeles Street, Los Angeles, Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

MAKE ROOM FOR JESUS.

Make room for Jesus! Room, sad heart,
Beguiled and sick of sin;
Bid every alien guest depart,
And rise and let him in.

Make room for Jesus! Room, make room!
His hand is at the door;
He comes to banish guilt and gloom,
And bless thee more and more.

Make room for Jesus! soul of mine,
He waits response from thee;
His smile is peace; his grace, divine;
Both Prince and Brother, he!

Make room for Jesus! By and by,
'Midst saint and seraphim,
He'll welcome to his throne on high
The soul that welcomed him!

"An editor at a dinner table, being asked if he would take some pudding, replied, in a fit of abstraction, 'Owing to a crowd of other matter, we are unable to find room for it.'"

Wanted.

Christian young men and ladies to sell Moody Colportage and other evangelical books. Reference. Call or address The American Sunday-School Union, 206 Kearny St., Room 403, San Francisco, Cal.

If you want to get the biggest returns for your labor and your ground, you can't afford to plant anything but
FERRY'S SEEDS
—the standard after 49 years' test. They always produce the largest and surest crops. All dealers sell them. Our 1905 Seed Annual free on request.
D. M. FERRY & CO.
DETROIT, MICH.

Golden Gate Undertaking Co.
G. P. Prechtel G. W. Keeler L. M. Snook
E. Worth, Sec'y.
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley H. S. McCurdy
Assistants.

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5278
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Food

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

W. W. FERRIER, Editor.

San Francisco, Cal. Saturday, March 30, 1905.

IN THE INTERESTS OF THE FOREIGN WORK.

The Congregational ministers of San Francisco and vicinity had the pleasure last Monday of hearing the Rev. Dr. Cornelius H. Patton concerning the work of the American Board of Commissioners for Foreign Missions. Dr. Patton is the Home Secretary, and is on the coast to acquaint himself with the work here and the outlook for the future. He expressed himself as pleased with what he saw here, having beeen in Washington and Oregon before coming to California. It was stated by Dr. Patton that they of the East thought of the coast as quite a unit, and it was hoped that our spirit of fellowship would have its usual manifestation when the time came for the annual meeting of the Board in Seattle in September, which city was offering unprecedented hospitality.

Speaking of the work of the Board, he said that what he had to present would be a fresh impression, inasmuch as he had been secretary for only four or five months. On his entrance into the work it was gratifying to him, he stated, to find that the work had been conducted, as he had always supposed, in a wise and aggressive manner. The main thing especially needful now is, in his opinion, that we all co-operate for a vital Christianity in the churches. Let the aim be to get near to Christ. That is where the work and its success rest ultimately.

The importance of the systematic benevolence plan was emphasized, and pastors were urged to keep in touch with the Rev. C. A. Northrop, of Norwich, Conn., who has the direction of this plan. The speaker said that he was staggered at times at the inertness and even cowardice of pastors in the matter of presenting the subject of missions to their people. And it was shown that there is a great ignorance among the people as to missions. The work was said to be that of the churches, and the desire of the Board is to help them to do it. Accordingly the Home Secretary and the Pacific Coast Secretary have been and are yet prospecting.

Considering the work of educating the people to the needed interest in missions, Dr. Patton advised patience. No one was ever argued into patriotism; nor into love for his mother. We get our strongest belief in God by living in his presence, in and through the life of godliness. The advice was then to take missionary facts right into the center of the church and to give them the middle of the road. At this juncture Dr. Patton told how he had been thrilled on Sunday, when a lady came to him at the close of the morning service in the First Congregational church of this city, where he had been speaking, leading a fine-looking, curly-headed little boy. The organ was going and there was not a little other noise about him, but he heard the name "Pitkin," and knew that the wife and boy of one of our martyrs in China were before him. Forthwith came to mind the wonderful heroism in missions a few years ago in China, a part only of the story that girdles the world. Herein, it was said is a storehouse from which to draw to create an interest in missions. Along the pathway of missions there are yet shining fields of opportunity.

Ministers were advised to read at least one new missionary book a year, and all the churches to have their missionary libraries.

The Rev. Dr. E. L. Smith, pastor of Pilgrim church, Seattle, was present and expressed an opinion that a new day had dawned for the American Board. Concerning the new Home Secretary, he said emphatically: "He will do!" Referring to the work of those who have brought it where it is, Dr. Smith said: "They have made the American Board the biggest thing in the denomination, and the biggest in the whole country. Recent changes, he thought, were to bring it to yet greater usefulness.

Mention was made by Dr. Smith of the annual meeting of the Board in Seattle in September, and a good attendance from California was urged.

At the close of the meeting many pastors and others went to a restaurant for lunch together, where plans for some meetings in this part of California soon after the annual meeting in Seattle were considered. It is likely that the time for holding the next meeting of the General Association will be changed from October to the latter part of September, so as to make it possible to have representative men from the East to be present and to speak concerning the foreign work. There are plans also for meetings about that time in San Francisco and Oakland, and other cities about the bay.

Dr. Patton goes in a few days to Southern California, and will arrange there for similar meetings.

All in all, it is hoped to make the coming of the American Board to the Pacific coast an event of far-reaching influence for good.

Next Monday the Congregational ministers of San Francisco and vicinity will give the hour to reports concerning, and to a consideration of, the recent evangelistic meetings in Oakland.

Busy World Notes.

Several weeks ago, when the question of a successor to General Hawley in the United States Senate was under consideration in Connecticut, the Rev. Joseph Twichell of Hartford said that he wished Senator Hawley might live and serve the State and nation a half century yet. But age made necessary his retirement. A successor was elected, and a few days after the end of his last term as Senator, Hawley died. Now, the Boston Transcript says: "His standard was infinitely above that to which the State has dropped in the choice of a successor." "O tempora, O mores!" O, the times, O, the customs!

Well worth quoting are certain words from a speech by President Roosevelt at a St. Patrick's Day celebration in New York: "That man is the best American who has in him the American spirt—the American soul. Such a man fears not the strong and harms not the weak. He scorns what is base or cruel or dishonest. He looks beyond the accidents of occupation or social condition, and hails each of his fellow-citizens as his brother, asking nothing save that each shall treat the other on his worth as a man, and that they shall join together to do all that in them lies for the uplifting of this mighty and vigorous people. In our veins runs the blood of many an Old World nation. We are kin to each of those nations, and yet identical with none. Our policy should be one of cordial friendship for all; and yet we should keep ever before our eyes the fact that we are ourselves a separate people, with our own ideals and standards, and destined, whether for better or for worse, to work out a wholly new national type. The fate of the twentieth century will in no small degree depend upon the quality of citizenship developed on this continent. Surely such a thought must thrill us with the resolute purpose so to bear ourselves that the name American shall stand as the symbol of just, generous and fearless dealing with all men and all nations. Let us be true to ourselves, for we cannot then be false to any man."

The Congregationalist considers the question of Japanese exclusion, quoting the San Francisco Argonaut as follows: "The reason we must exclude him is in order to preserve intact our Occidental civilization. . . We must base all arguments upon the great and eternal truth that two races, unassimilable, cannot occupy the same land in peace." The Congregationalist makes then this comment: "It should be noted how precisely the argument coincides with that of the Southern white relative to the Negro. The Argonaut admits, 'ere the fight for exclusion is scarcely begun, that it is a losing fight, because the American people just now are pro-Japanese; their defeat of the Russians and the combined prowess and altruism of the victors have led the American people to admire the Orientals much. This is true, and there is another reason why the American poeple will not treat the Japanese as they have the Chinese, namely, because they do not dare to. The Japan which can defeat mighty Russia will not permit her subjects to be treated as pariahs, or allow them to be discriminated against. As for the 'great and eternal truth' of which the Argonaut speaks, there is nothing in the teachings of Jesus or the principles of modern democracy which justifies such contention. The white man and the Negro have got to find a way of living together in this country just as the white man and the brown man have in India or the Philippines. Australia may be kept a white man's country, but physical and political conditions exist there which we could not and do not wish to duplicate." It is as we said when the San Francisco Chronicle began the agitation against the Japanese, other parts of the country will have something to say as to exclusion. And it is evident already that the prevalent opinion is that there is no reason for any such frantic cry from the Pacific coast as has gone up from a few sources.

The Washington Post quotes ex-Congressman Thayer of Massachusetts as saying that Roosevelt will be a big factor in the next Presidential election; that it will be hard to nominate a man without his approval. Mr. Thayer expresses also the opinion that no member of the Senate will be nominated; that the people are with Roosevelt, and the common view is that the Senate is thwarting his plans. A Washington special to the Brooklyn Eagle states that there are three serious candidates for the Presidency in the Cabinet. They are Postmaster-General Cortelyou, Secretary of War Taft, and Secretary of the Treasury Shaw. Then, there is Vice-President Fairbanks also, whose canvass over the country last year made him many additional friends. Were it not for Fairbanks, Senator Beveridge of Indiana would loom up with prominence and promise. He is not only brilliant, but able. Fairbanks, however, has the lead in Indiana, and, in all probability, throughout the country. Not that he is more popular than Beveridge, but for the reason that he is the senior senator from his State. As we think of these two men of high standing and aspiration, we recall the situation as it was several years ago in Indiana. There were two men of national prominence whom the people of that State were desirous of keeping before the nation as men suitable for the Presidency. One was Senator Harrison; the other was Judge Gresham. We who favored Harrison sometimes became somewhat provoked at the Gresham men, few in number in comparison with the Harrison men. Every time there was an attempt to push Harrison to the front for consideration the Gresham men would bob up with the suggestion of their favorite and leave the impression throughout the country that the State was greatly divided. This of course militated against a nomination. It is to be hoped that it will not be so as to Fairbanks and Beveridge. In the years to which we refer Harrison was in the lead, and it was right that he should be; he was nominated finally, and was elected and has gone into history as one of our best Presidents. In Indiana, now, Fairbanks leads. It used to be the idea that election to the Vice-Presidency shelved a man, but that idea is an exploded one now. Much depends on what a man is and on what he does. Vice-President Fairbanks will, in all probability, stand high in the estimation of the people towards the end of his term. The good impression made everywhere last year will abide, and we should not be surprised to see him named three years hence as the next Republican candidate for the Presidency. If this should be the case and his election should ensue, there would be no descent from the high standard maintained in the Presidency during recent terms.

The Religious World.

The Boston Transcript makes mention of the fact that the Rev. Edward Everett Hale, the noted Unitarian, has been chosen lecturer at Princeton College, and finds in it "a suggestive sign of the growing friendliness of Christians of different denominations."

The Presbyterian General Assembly is to meeet at Winona, Indiana, in May. Among the noted speakers announced for the summer school at Winona in July are the Rev. Drs. Gunsaulus of Chicago, McArthur of New York, and Potts of Toronto. Dr. J. Wilbur Chapman's annual Bible conference will open the latter part of August.

Dean Sanders of Yale Divinity School has been elected secretary of the Congregational Sunday-school and Publishing Society. He will relieve the present secretary, Dr. Boynton, whose impaired health makes it necessary for him to hold such a position as will make it possible for him to have only a part of the work which he has been doing.

The Rev. Dr. Alexander McKenzie of Cambridge, Massachusetts, has always had a great interest in the work among seamen. In a recent address he said: "It would be impracticable or impossible to pray the Lord's Prayer if it were not for the sailor. For how can the kingdom come if it were not for the man of the sea who carries the missionary in his barque.

It is thought that there will be a large attendance from the United States and Canada at the Baptist World Congress in London in July. The Rev. Dr. Alexander Maclaren, known to many Christian people of all denominations in this country through his articles for many years in the Sunday School Times, is to preside at the Congress as much as his health will permit. Dr. Maclaren is now more than 80 years old.

On invitation of the international committee the work of the Young Men's Christian Association is to be criticised. Specialists in different lines have been asked to do this. Among them are Professor Graham Taylor, of Chicago Theological Seminary, who is noted in sociology, President King, of Oberlin College, Hon. Carroll D. Wright, of high rank as a statistician, and the Rev. Dr. Buckley, the editor of the New York Christian Advocate.

In a recent article on home missions, the Rev. Dr. Jefferson, of Broadway Tabernacle, New York, says: "The work of home missions is stupendous, and we err when we make it small. We have a fashion of cutting it into strips, scissoring it into ribbons, and losing the uplift which comes from the visons of proportons majestic. To many home missions suggest a lumber camp, a mining camp, a rude and rugged hamlet in the wilderness, a straggling settlement on some far-off frontier. The fact is, we are all on the frontier, and wherever we may live the problems of the lumber camp and the mining camp and the pioneer settlement are at our door. It will be a costly campaign; it will demand millions and hundreds of millions of dollars. All the money contributed up to date is only a trifle compared with the money needed for so gigantic a task. Indeed, we may say we have thus far gotten no money at all; we are hoping to secure some by and by. What do we Americans care for money when by it we can accomplish our wishes? When did Americans ever draw back from an enterprise deemed deserving on account of the cost or the price? They told New York city it would cost tens of millions to run a tunnel through the granite foundation of Manhattan Island, and the city cried: 'Let the great work be done!' They told the Empire State it would cost a hundred million to cut a ship canal from Buffalo to Albany, and the people with a mighty voice shouted: 'That is the kind of canal we want!' They told the United States Government that it would cost a fabulous pile of gold to join the Atlantic and the Pacific, and Congress, nothing daunted, ordered the work to be begun. Shame on us if from the rescue of the republic we are drawn back by expenditures which seem gigantic! What is gold for but to be used in extending the kingdom of our Lord? It will cost money and it will cost men."

Not for many years has there been so great an interest in revival movements nor so much of a desire to hear how they are working and resulting. Christian people everywhere are anxious that men and women shall be won for Christ, and are on the alert for such information as will enable them to arrive at some conclusion as to methods of reaching and winning them. We have had notes from time to time concerning the Torrey-Alexander meetings in England. In the last number of the Christian Evangelist, of St. Louis, a trusted correspondent gives his impressions of the mission now in progress in London. We quote: "I write this article a few hours after a visit to the Royal Albert Hall, South Kensington, the immense edifice where so many mass meetings are held. Last night I went to hear Dr. Torrey preach and Mr. Alexander sing. The occasion was one that will take its place in my memory with some other special recollections that stand out in bold relief. Amongst these are the first time I ever heard C. H. Spurgeon, the sermon of Henry Ward Beecher at the City Temple, that of Talmage at Wesley's Chapel, the first sermon to which I listened from Dr. Joseph Parker, the great speech delivered in Chester by Gladstone, the first oration I heard from John Gough, and an address in French by M. Sabatier on St. Francis of Assisi. I might also instance the first meeting I attended to hear Moody and Sankey, which happened to be in Dublin. Some of these incidents happened in my early youth, but they are wonderfully fresh in remembrance. The Torrey-Alexander evening at Albert Hall will take its place with them. Alexander is a magnificent singer. He has a beautiful voice, especially in the middle register. The grand organ was not used to accompany the great choir, but Mr. Harkness sought to compensate for the loss by his gymnastics on the powerful piano. This accompanist is a clever virtuoso on the instrument, but he overdoes his role. During the most solemn hymns he is executing frantic capriccios, rushing up and down the keyboard in cataracts of arpeggios, alternating crashing chords in the bass with nightingale trills in high soprano, and sending out now black thunder and then sharp lightning. I did not much like this factor in the proceedings. But I must give Dr. Torrey credit. He is just the kind of Puritan needed to lash the sinners of the haughty and hypocritical West End of this awful Babylon. London, like New York, is madly determined to secure for itself endless amusement. London is frivoling with the world, flesh and devil, and Torrey is the prophet whose denunciations are needed. And he is being heeded. Because I do not entirely like his theology, I am not therefore going to

minimize his merits. He aims solely at the conscience, and cares little for anything except to bring to repentance the dissolute, the profligate, the unbelieving, the vicious. He deals in direct terms with sin, with Satan, with death, and with hell. He seems to scorn rhetoric, yet he speaks like a scholar. Torrey, is, in a degree never known before in the case of a popular evangelist, gaining the attention of the higher social grade. Last Sunday the Dean of Westminster and the Archdeacon talked of him eulogistically in their sermons. All honor to this American crusader against unrighteousness. A great revivalist in the fashionable West End is a novelty, and a novelty which the drink sellers, the turf betting men, and the vicious music hall proprietors will abominate. And because these pioneers of perdition hate an interloper like Torrey I glory in him."

The Pacific Coast in Brief.

The auditorium of the First Presbyterian church of Berkeley was not large enough to accommodate all who went to hear the opening lecture of the Earl Lectureship of Pacific Theological Seminary by the Rev. Dr. Henry van Dyke of Princeton, last Friday evening. Accordingly arrangements were made for the giving of the other lectures of the series in Hearst hall.

The new Congegational house of worship in Alameda will be dedicated on the 16th of April The Rev. W. W. Scudder, superintendent of home missions in Washington, who was pastor of the Alameda church for sixteen years, is expected to assist in the dedicatory services. Mr. and Mrs. Scudder will come to California early in the second week in April or the latter part of the first.

The Rev. Dr. E. L. House and Mrs. House of Portland called at Congregational headquarters in San Francisco one day last week on their way home from Los Angeles, where they had been for a few weeks. We are glad to state that Dr. House is greatly improved in health and feels confident that he will soon be able to carry on as usual all the work of his busy pastorate in the First Congregational church of Portland.

Los Angeles gets the next meeting of the National Congress of Mothers, which will be in March, 1906. In one of Mrs. Whitney's stories, "Faith Gartney's Girlhood," there is a character, Glory McQuirk by name, who was wont to make the expression, "There are lots of good times in the world, but I am not in them." Los Angeles cannot say this. Los Angeles gets a great many of the good things and good times that are in the world. Far-famed is that city and its vicinity for attractiveness.

The Pacific Coast Baptist: "A well-informed writer in the Examiner claims that the next forward step of American Baptists must be the advancement of our work in New York and in San Francisco. He calls attention to the probable future of San Francisco as the third city in the Union, and contrasts with it our handful of 1,200 Baptists in the city today. Then there follows a plea that some of the ablest leaders of our denomination should go to San Francisco and that not less than $300,000 should be expended within the next few years for Baptist interests there. Those who are aware of the strategic importance of the city of the Golden Gate are not surprised at the great things asked. They are the rather sorrowful that such pleas have been so long ineffectual."

The Methodist Book Concern, located for more than a quarter of a century at 1037 Market street, San Francisco, is now at 1428 Market street. Property has been bought on McAllister street, about three hundred feet off Market, and a six-story building will be built during the ensuing year. Ground to the amount of 75x100 feet was purchased for $57,500. It is an excellent location, at the corner of McAllister and City Hall avenue, and will grow in value. In our opinion our Methodist brethren will be very glad ten or fifteen years hence that the Market street property was disposed of and this location purchased. We wish that the Congregationalists had such a property. It will be worth millions some day, and will be a great religious center for effective work in one of the world's greatest cities.

The Rev. A. C. Smither, a Christian minister of Los Angeles writes as follows in the Pacific Christian: "I am greatly pleased at the announcement that the theological seminaries about Berkeley are to join their forces in a summer school at which representative men of the different religious bodies are to speak. This will give opportunity to hear the leading men of the various churches. It will cultivate the spirit of fellowship and union. It is in line with the spirit of the age which is that of Christian union. It is only a matter of time till sectarianism is doomed. Doubtless the genius of denominationalism will long survive, but with a different spirit than has characterized the history of these religious bodies. It is to be hoped that many of our people will attend these schools. I am glad to have attended the one held last year."

Seattle leads the Pacific coast cities in the number of building permits during February, having 639. Los Angeles follows with 618. The cost of the building in Seattle is $459,500. In Los Angeles it is $848,765. These figures we get from the American Contractor, which places the cost of the buildings in San Francisco for which permits were issued during February at $1,750,793. The number of permits is not given. In Tacoma there were 135 permits, and the cost of construction is $155,475. In Spokane the number was 145; cost, $186,813. It is worthy of note that Seattle and Los Angeles each issued a much larger number of permits than any other city in the United States, except Greater New York. The next largest was in Philadelphia, 558. Brooklyn had 413. Brooklyn and Manhattan, including 274 alterations, had 926. Aside from the alterations the cost is $10,290,358. In Chicago there were 269 permits; cost, $3,472,700.

In a recent bulletin the State Board of Charities and Correction shows that the wards of the State confined in its various institutions number 9,473, distributed as follows: In the asylum at Berkeley there are 144 deaf persons of both sexes and 71 blind, a total of 215; in the reform school at Whittier, 324; at Preston, 158; a total of 482 in these two institutions. The hospital for the insane at Stockton has 1,658 inmates; the one at Napa, 1,491; at Agnews, 1,032; Mendocino, 640, and the Southern California hospital, 815 inmates, a total of 5,636 in these five institutions. In the home for the feeble-minded there

are 529 inmates. The prison at San Quentin has 1,519 inmates and the Folsom prison 978, a total of 2,497. In addition to these there are 523 persons on parole form the institutions, as follows: 197 from the reform schools, 246 from the asylums for the insane, 28 from the home for the feeble-minded, and 52 from the prisons.

A large amount of cascara bark has beeen shipped from Puget Sound to the East during recent months. There are on the coast different species of the shrub or tree, the botanical name of which is Rhamnus. Around Puget Sound the tree attains a height of thirty-five feet and a diameter of eighteen or twenty inches. The present writer has never seen the California species other than as a bush a few feet high. In all probability, however, the tree does grow to a larger size in California. E. S. Meany, of Seattle, in an article in one of the papers in that city, says that the tree will some day win its way into favor because of its beauty, and declares it to be one of the most beautiful trees for the lawn to be found in the Northwest. Cascara Sagrada are Spanish words, meaning holy bark. The name was given by the Spanish fathers on this coast because of the great medicinal value of the bark. A poet has represented the bark as saying to a Catholic father :

"Padre, in my bark a secret
Hidden lies from all the world.
Draw thou near and I'll reveal it
Softly, when the day is furled.

"I have found in sand and gravel,
In the precious clouds and balmy air,
Precious molecules for healing,
Which I have stored with patient care."

And then, so runs the poem :

" So next day the wise old Padre,
Resting 'neath the tree's wide arc,
Said he'd honor friend so faithful,
Called it 'Tree of Sacred Bark.'"

DR. VAN DYKE IN OAKLAND.

The Rev. Dr. Henrry Van Dyke, of Princeton College, occupied the pulpit of the First Congregational church of Oakland last Sunday morning, speaking on the text, "He endured, as seeing him who is invisible." In these verses, in which is told the story of Moses through faith forsaking Egypt, is the record of another victory of the seventh sense, said the preacher. There are more than the five senses. There are seven. The sixth is common sense; the seventh is the sense of the invisible—the Unseen. Moses had this seventh sense, and so he turned for guidance to a higher than earthly being and was obedient unto him who is the king eternal—immortal, invisible. By faith he forsook Egypt. The laws of life have not changed. Today they who would realize the best in life must look to the unseen. Generation after generation of people with the sixth senses lived and saw the lightning flash in the skies, but at last along came Franklin, who drew that force down from the skies to earth and made it do man's bidding. Henry, Morse and Marconi followed, and with them the wonders of some of the modern electrical manifestations. It is only through what we call the super-sensual power that men reach their highest achievement. Man is a vertebrate. But there is more in him than zoology can even explain. No man ever saw his country except through the seventh sense. Washington and Lincoln were dreamers, else through them never would have been realized what exists for us today. They looked on into the tomorrow and struggled and endured, seeing the invisible. And all who have built their lives into any of the noble structures and achievements of earth and time have endured, so seeing. Character, said Dr. Van Dyke, depends on the depth and stability of a man's vision of the unseen; and it is here that we get some explanation of the mystery of life. He who sees an Eternal Righteousness back of all manifestation, behind all things and in all, knows that mystery can be only for a time. In conclusion, the thought was: If you stop with the six senses, I can tell what in general your life will be and what its outcome. You will dwell in Egypt, serving false gods; finally, all your castles will crumble around you and your poor, shriveled soul will vanish into the air. The life that knows no sense higher than the sixth is the life that men lead who in their living remind us of the pig life, the dog life, the ox life. What is needed is that men get a vision of their better, their higher selves, of that for which God has destined them, and then move toward that goal, whether in sorrow or in joy. The need is for us to look beyond the standards which surround us to the unseen; to let Christ stand at the side in all the experiences of life. The seating capacity of the church was not sufficient to accommodate those who went to hear this noted scholar and preacher. All the gallery steps were utilized as seats, and not a few stood during the services, while others turned away, to listen and worship elsewhere.

DR. PATTON IN BERKELEY.

The Rev. Dr. Cornelius H. Patton, Home Secretary of the American Board, spoke in the First Congregational church of Berkeley on Sunday evening concerning foreign missions. Dr. Patton said that the church should look at the missionary work through the eyes of the world's Savior, believing that the work he has done and is doing in our own souls and civilization can be duplicated all around the world. Whatever the Christian religion is worth to us it is worth to others, and we are under obligation, as followers of Christ, to send it out to others. Referring briefly to the individualistic side of the question, to what the gospel does for the individual, Dr. Patton proceeded to dwell especially on what it could do in the up-building of civilization. Long ago was it said with reference to Christ that the time should come when the government should rest on his shoulders. Mention was made of a recent statement by President Eliot of Harvard as to the features of a high and desirable civilization. They were: Peace-keeping, religious toleration, the development of manhood suffrage, welcoming of new-comers, and the wide diffusion of well-being, physical, intellectual and spiritual. This was his ideal for American civilization. How shall these be planted in India and in other countries? was the question. In the embryo they were brought here by our forefathers, and no people will have them except they be brought to them. That which we have through Christianity is the very top notch of achievement as we see it today. High civilization does not come to a people first. Christ and Christianity come first. And what a people need

first and last and all the time is the gospel of Christ. Give this and all else follows in train. Christ knew what was the need and what the order when he said: "Seek ye first the kingdom of heaven and its righteousness and all these things shall be added unto you." Contemplating what Japan is today in the way of achievement, Dr. Patton said that the work there was to put a new foundation under existing foundations, and so to uplift that people to heights to which otherwise they could not be lifted. Eminent Japanese were quoted as saying that Japan's great need now is the Christian religion. It is a work of course for the individual soul, said the speaker, but it is also a work for nations, for the transformation of the world until everywhere the government shall be upon Christ's shoulders, and prophecy have its fulfillment.

MOVING THE PRINTING OFFICE.

We are moving our printing office this week from 1037 Market street to 809 Mission. On this account it has been necessary to go to press a day earlier than usual. For this and other reasons considerable church news and other reading matter has necessarily been laid over for publication next week.

DR. CAMPBELL MORGAN AS A PASSIVE RESISTER.

Recently the Rev. Dr. Campbell Morgan, pastor of Westminster chapel, London, was summoned to appear before the court because of non-payment of the sectarian educational tax. The following Sunday Dr. Morgan explained and justified his action from his pulpit. Our account is from the British Weekly, as follows :

Dr. Morgan took the text Gal. v: 1: "With freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

"I have decided," he said, "with a solemn sense of the importance and responsibility of what I do, to explain here this morning the curious and anomalous fact that in this very enlightened age the minister of Westminster chapel should have appeared among the 'drunks and disorderlies' at the bar of the nation's law."

Admitting that some of his friends might not approve of his appearance, and still less of his intention to explain it, Dr. Morgan appealed for a fair hearing, since, he said, "I am speaking out of the deepest spiritual consciousness of my life. It is because I believe that Christ has set me free from all yokes of bondage that I found myself in that strange position on Tuesday. And here I wish to say that the magistrates, by their gentleness and Christian courtesy, did everything that was possible to ameliorate our lot. Indeed, if I may whisper it, I could almost have wished that we had appeared under other circumstances, for such treatment takes the sting out of the thing! But it does not change the fact that I, with ninety others, was brought before the bench along with evil-doers of many different types. I do not go by choice into such company, under such conditions. If I wanted notoriety, I could seek it in other ways. I went there because I feel it absolutely impossible to contribute the money which belongs to my Lord, and of which I am steward, to make it possible to teach the children of this country doctrines that I believe to be deadly and damnable heresies."

In rapid, clear-cut sentences, Dr. Campbell Morgan traced the origin of the Education Act. "Don't forget, by the way, that is IS an act. The Premier, in a recent speech, referred to it as the 'bill.' It is no 'bill,' but the law of the land. That act is the direct outcome of the scheme proposed by the Bishops to convocation in 1901. It is their scheme, with the slightest possible modification. At a dinner before the bill was brought in—a dinner at which the Archbishop of Canterbury was present—the question of the remarkable growth of the Free churches was discussed, and the opinion was expressed that the only way to stem the movement was to 'capture the schools.'" The preacher added that the Conservative Government had no mandate from the country to bring in such a bill, and it was at this point, while he was speaking rather sharply of His Majesty's ministers, that one or two gentlemen near me rose and walked out, looking hot and flustered. The rest of the congregation, to a man, appeared in the most cordial sympathy with Dr. Morgan.

"I object," he continued, "to State interference in matters of religion at any point whatever. I do not believe the State has ever any right to teach the Bible in the schools. The Bible and religion can only be interpreted by spiritual men, and the State is incompetent to appoint an Archbishop or a teacher, who shall interpret religion in any school. I do not believe the Free Church Council goes as far as I do on this question."

"The State cannot interfere with the inner spiritual relationship of any soul. When it does it is sure to violate principle and produce harm."

"The Education Act hands over the control of the schools to a particular sect. We often hear mistaken quotations used in defending our cause. Ritualist catechisms are cited, and one of the Croydon magistrates said on Tuesday: 'Surely you understand that these catechisms express the views of only a handful of extremists!' I quite realize that. I do not refuse to pay because some small curate has taught some small catechism somewhere. My objection is not to the small unofficial catechism, which expresses the crude unofficial views of some curate or vicar. My objection is to the Church Catechism itself, and to the Thirty-nine Articles, and to the whole sacerdotal principle on which the Church of England is based." As an instance of a doctrine he repudiates, Dr. Morgan mentioned baptismal regeneration as taught in the catechism.

"My presence in the police court was the result of loyalty to the great gospel of Jesus Christ. If loyalty to that gospel compels interference in matters political, then I must interfere, I must speak."

The trolley cars running between Dayton, Ohio, and Richmond, Ind., rival the transcontinental flyer in completeness and elegance of equipment. As the schedule time between the terminal points is only an hour and twenty-five minutes, there is no need for sleeping-cars. But the parlor-cars are built on the latest model, with movable wicker chairs, broad windows, luxurious carpets, and richly finished woodwork. At meal times little buffet tables are put in place, and the meals which are served are up to the highest standard of dining-car excellence. The train makes only two stops between terminals. It is well patronized by business men who appreciate the comfort of taking their meals at leisure, while losing little or no time from regular business hours.

The Bystander.

On Belonging to a Church.

When one unites with the church he assumes a sacred responsibility, makes a holy promise, and takes a serious and far-reaching pledge and becomes a cipher in the membership of the church. He must do a number of apparently small things which make up the working force of church membership. He must not only be heard from in important meetings, but do his daily duty, because church members are "members one of another."

He should give his financial support to the church. A man has no more right to ride on the church without paying his share (unless an exception be granted) than he has to ride on a car without paying his fare. Let him get down and walk if he refuse to do so. He may not like the car, or the conductor, or the motor-man—that is no excuse. People ought to be taught to support the church whether they are agreeable to everybody or everything in the church, or not. We must pay our taxes whether we vote for the President or not.

Church membership involves a personal relation. The strong must bear the burdens of the weak. Do you know who are sick and in distress and in need? Do you know the member who sits in the next pew? Do you take an interest in the new members who have just united with the church?

If you have neglected these personal duties, then your coming to church every Sunday does not represent spiritual value and effective vital church membership.

What is your relation to the benevolences? Have you done your duty to them? These are important questions.

Perhaps it would be better if we whittled down the duties of membership to a finer practical point and not to pay so much attention to creeds. The churches are filled with inefficient members who occupy small places because they persist in doing little or nothing in the way of real fellowship. The kind of fellowship required is not the large fellowship of one denomination to another, but that of individual members to one another. That is where true brotherhood properly begins.

The average church would be stronger if, instead of trying to get new members, it would carefully prune its roll and get rid of some old and useless branches. The tree would be smaller, but a small, well-nurtured orange tree produces more fruit than a redwood.

Some Figures.

Referring to church membership reminds the Bystander of some rather important figures just given to the public by Dr. Strong. He says that each church represents less than three adherents than the previous year; that 2,309 Congregational churches registered not one confession of faith; that the average Congregational church spends $29 more on itself than ten years ago, but its reported benevolences were $120 less than ten years ago.

Some Nuts for Laymen.

These are not acorns, but nuts for the banners of the laymen. The Bystander has had occasion to talk with some discouraged young pastors of late and discovered that they were in need of money. One of them left the ministry to engage in secular employment because he never received more than seven hundred dollars a year during a long period of an active and successful pastorate. His growing family required that the income be increased. His ripe years were spent, and he was forced out to make a living.

Others have confessed that they were greatly hindered in their work because of the uncertainty of their monthly income, which sometimes was paid and sometimes was not. One made the sad confession that he has not been able to spend more than four dollars last year for new books; that he was hungry for some fresh mental food. Another complained of an inadequate salary, debts and financial tribulations owing to the lax business methods of his church officials.

The most discouraging feature of these cases is that these churches are prosperous and abundantly able to relieve the pastors of these distressing conditions, and the very men who are indifferent to the money end of the pastorate would be the first to complain of any falling away of the pulpit end. They would be quick to seize an opportunity to point out a defect in the preaching or in the pastoral work. These are a few nuts for the laymen to crack, and while they are cracking them they should remember that no minister can do his best work while worrying about his salary, and that no pastor should be expected to raise his own salary.

Tax Exemption and Finances.

While he is on this subject the Bystander will venture to say that the law exempting churches from taxation has interfered with the finances of many churches.

In saying this the Bystander would not be understood as opposing the exemption law on the one hand nor of advocating entertainments as right methods for raising money on the other, but he does believe that many of the smaller churches have legitimately added to their income by special efforts in which the outsider engaged, by occasions which brought the community together in a social way, which was helpful. Many churches do not understand the provisions of this law, and falsely suppose that when the money goes exclusively to the church the law is violated. In every church there are certain societies which take pride in raising an extra sum of money by their own efforts, and this law is quoted by the church officers to deter them from such attempts, and the result is a financial and social loss.

This law is violated when the money received is divided with the entertainer, not otherwise.

The income of the churches of California has been greatly reduced by this taxation bugaboo.

Dr. Dawson Not Coming.

Dr Hillis of Plymouth church, Brooklyn, had planned, in his fertile imagination,—which now and then gets loose and romps around over the whole continent,— to have Dr. Dawson visit the Pacific coast. The plan has vanished, and Dr. Hillis has decided not to come thus far with r. awson. This is the second or third time Dr. Hillis has disappointed us here after working up our expectations to a high pitch.

We are grateful that Dr. Dawson is succeeding so well in the East, and hope that sometime he may come here and abide with us many days.

A MORMON LUTHER.

M'LAIN W. DAVIS.

The despotic rule of the present head of the Mormon organization, Joseph F. Smith, with the elevation to the apostleship of two members of the Smith family, one his son and the other a nephew, added to the notorious testimony in the Smoot case, where this so-called "prophet, seer, and revelator" confessed that he was openly living in defiance of the laws of God and man, has made for considerable restlessness and discontent among the more sincere and thoughtful Mormons. This agitation has resulted in some serious criticism of the Mormon leaders on the part of a few brave spirits who have keenly felt that political and commercial activity do not become a church, and that self-confessed law-breakers are not apt to lead their followers in the ways of righteousness.

An elder of the Mormon Church, a prominent Ogden merchant and man of character, has been so touched by the present conditions that he has formulated a protest somewhat after the manner of Luther's famous thesis. He states the matter in a series of ten propositions, which are condensed as follows. They are significant as coming from within the organization:

"1. No man can lead the church except by revelation; or, in the absence of revelation, the strict application of the doctrine of common consent; when he does attempt to lead without these qualifications, he is without authority, and leads astray.

"2. No man leading astray should be followed.

"3. The members of the church must obey the laws of the land in which they live.

"4. Utah was admitted to the Union upon a pledge of the leaders, made for the people, that we would not continue to be inimical to the general government and the institutions general in the republic. . . .

"5. I demand that the church retire from the domination of the State. . . . It is more powerful than all political parties and all civic officials put together.

"6. I demand that the church retire from its commercialism. It can not serve both God and mammon.

"7. I demand that all tithes be accounted for in detail, beginning at next April conference. . . .

"8. I demand the right of free speech from the pulpits of the church. . . .

"9. I maintain that this church is never more to be thrown down or given to another people. . . . Prophets who have ceased to be prophets, and men who never were prophets, must come from their high place of power. . . .

"10. . . . I believe that this nation, which God had upraised to be the home of the church, will scourge back to our duty all of us who shall violate that commandment, given especially to us, which is to obey the laws of the government under which we live."

The result of this exercise of the American right of free speech by Mr. Smithwaite has been a complaint threatening him with excommunication. The threat will without doubt be carried out, as the Mormon hierarchy has no use for free speech, nor for any but the subservient and mind-your-own-business class of followers. In free America it is to be hoped that this ringing call may not go unheeded, but may contribute somewhat toward the curbing and proper restraint of the rapacious and unamerican Mormon despotism. From this challenge within the Mormon ranks, more than from all adverse criticism from without, may all true Americans and lovers of our country see the true inwardness of Mormonism and take warning.

Salt Lake City.

Acorns From Three Oaks.

Aloha.

Mrs. Stanford's Funeral.

Cleopatra had more splendor probably. Good Queen Victoria was mourned around the world. But no western woman,—certainly no coast woman,—ever had such burial. The sunshine denied our Blossom Festival was given to the respectful crowd, which gathered to do honor to the good wife, the gracious educational mother of so many California's sons and daughters, the generous friend.

One saw the secret of the great railroad ride the queen of hearts once had. In the time of the great strike Mrs. Stanford was in the Northern mountains and wanted to come home. No magnate could ride a mile; no wealthy drummer command a car or a ticket; but the railroad men made up and manned a train and brought lady great-heart home in safety. A theme for a poet!

Beautiful was the reverence of the multitudes; choice all the services. The music was both great, simple and warm. Brains directed the service, and it all reflected honor on Stanford. Who can forget the music, the marching of the crowd, the procession of carriages, the "vox humana" of the great organ, the voices humani of the soulful soloists, the subdued and sensible words of the orators, the reverent reading of the rabbi of San Francisco and the beloved Dr. Dille of Oakland.

The Chinese servants had carriages to the burial. The venerable colored cook had her seat with the family—a lesson of cosmopolitan and Christian courtesy and kindness. They loved their benefactor and she loaed them.

Why should color stimulate unkindness in a world for which the brown man of Bethlehem and Nazareth died.

Doubtless a worthy booklet of the maiestic service will be issued for appreciative friends. If this be not wise, please, good editor, in a bracketed column, give the short out-door address of our Brother Charles R. Brown, that many young ministers may see a burial talk classic. The reading of it, like the reading of some of Paul's words, will help studious souls to minister to others in time of sorrow. Doctor Dinsmore's strong, wise words, in sermon and address, prove his worth and welcome at Stanford. Aloha can never forget the gracious prayer of the Menlo Park Presbyterian pastor when Governor and Mrs. Stanford laid the corner stone of Leland Stanford Junior University. His prayer is answered. Stanford grows more nobly religious.

Was the singing of "Hail, Stanford, Hail!" after the sarcophagus was filled with the precious dust, a sudden inspiration or a plan? Nothing more touching, fit, charming, in all the program. To see President Wheeler stand by Doctor Jordan, to read Prof. Bocon's words at Berkeley spoken at the funeral hour, telling what Berkeley owes to Stanford, of impulse for development, to have lived and seen the better California develop there, the universities in this last great decade, is to be glad to have lived, and to

have new hope and faith for Christ's kingdom in the world.

CONDITIONS IN RUSSIA.

[Dr. E. J. Dillion contributed to the Contemporary Review for March a very illuminating article on the situation in Russia. We have made some extracts and condensations from that article, which will undoubtedly be read with interest by many of our readers.—Editor.]

Black and White Pictures of How the Peasant Lives.

Too often the Russian peasant dwells in a hovel more filthy than a sty, more noxious than a phosphoric match factory. He goes to bed at six, and even five o'clock in winter, because he can not afford money to buy petroleum enough for artificial light. He has no meat, no eggs, no butter, no milk, often no cabbage, and lives mainly on black bread and potatoes. Lives? He starves on an insufficient quantity of them. At this moment there are numerous peasants in Bessarabia who for the lack of that staple food are dying for hunger. At this moment in White Russia, after the departure of the reserves for the seat of war, there are many households in which not even a pound of rye corn is left for the support of the families who have lost their bread-winners. The Zemstvo of Vladimir sent a commissioner to study the needs of the peasantry. Here is an extract from the official report:

"I asked: 'How do your school children learn their book tasks?' They replied: 'For them we light a good lamp for one hour or even two, and then put it out and make them go to bed.' 'Yes, but they can not sleep from six to eight (fourteen hours) on end.' 'But,' they answered, 'what else can they do? Money there is none; we have to go without much that we need.'"

And yet those starving men, women, and children had raised corn, plenty of it to live upon—for the Russian tiller of the soil eats chiefly black bread, and is glad when he has enough of that. But they were forced to sell it immediately after the harvest in order to pay the taxes. And they sold it for nominal prices—so cheaply that the foreigners could resell it to them cheaper than Russian corn merchants. This is no figure of speech. Here is the proof. On the 5th of July last the firm of Bernend & Co., of Libau, being in need of 400 tons of Russian rye, ordered it from Hamburg, that being the cheapest market. This Russian corn, after having sailed all over Europe and paid broker's commission, still cost less in Hamburg than the rye which the peasant could buy in Russia, where it had grown, because he had been driven to sell immediately after the harvest, when prices were low. And as he keeps less than he needs, there is always a dearth, which causes prices to rise enormously.

"The peasant is brought up by hand," the autocracy says, "paternally, tenderly. He is a being apart with special laws for his benefit, laws which bestow a large measure of discretion upon his guardians." Euphemism might have described the negro slave of South Carolina in similar terms. Here is a story embodying a typical instance of what the special legislation leads to. The scene is not in the uncivilized East, but in the district of Dvinsk. There in the village of Artemovka lives a peasant, P. K., who works much and earns little. A few days ago, while he and his wife were absent from home, two of his children, boys of six and nine, found a revolver, and made a plaything of it. Suddenly an explosion was heard, and the younger child fell wounded in the head. A few hours later he was a corpse. The authorities appeared upon the scene, made the usual inquiries, issued an order for burial, and there the matter seemed to end, at least so far as they were concerned. But the police inspector unexpectedly stepped in and asked to be "squared." The price? Twenty pounds of butter and ten roubles in money, he answered. Not much when you come to think of it. Live and let live. But the peasant was impecunious, could hardly make both ends meet, and, as he had not the money and the butter, he besought the mighty policeman, who to him was an almighty czar, to take pity on his poverty and allow the body to be put in the ground. But the answer was a refusal. No bribe, no grave. To whom could the wretched man turn in his need? God was in heaven, the czar was far away, and the mighty policeman was his guardian, authorized by special legislation to act in loco parentis. The miserable peasant bestirred himself, and spent days visiting, soliciting, begging. But he came home every night and found the little corpse lying on the table, awaiting burial. Days passed thus, days of weariness and disappointment, but the great policeman was inexorable. The little body then began to decompose, and the family had to breathe the mephitic atmosphere of the hut. Yet the police was stern and unbending. Either the butter and the money must be forthcoming, or the hovel must become the child's grave. Happily, the weather was frosty. At last the unfortunate father collected among his neighbors the ten roubles by mites, and got the twenty pounds of butter as well. These he presented humbly and with filial reverence to the absolute policeman. And thirty minutes later the authorization to bury the little body was delivered. But from the day of the child's death down to the day on which the heart-broken parents were allowed to inter his mouldering corpse a fortnight had elapsed. Thus is the peasant brought up by hand. And despite the human motives which actuate the czar, neither he nor any one man can effectually hinder such horrors while bureaucracy is rampant and the press is condemned to silence.

The Paternal Care Lavished by the Bureaucracy.

Even the educated classes are not always exempted from a degree of paternal care which, to put it mildly, is "embarrassing." Here is a striking instance which will surprise the reader. It is the story of a man who bought a spirit lamp a fortnight ago. "Can I get spirit for it here?" he asked. "No, sir, not here, but we'll give you a printed form which you can fill up at once." "A form? What for?" "A petition to the minister of finances. You will fill it up, sign it, and stick two revenue stamps of one-half d. each on it, and drop it in the letter-box." "Confound it! I want to light my lamp at once, as soon as I get home." "Ah, that's impossible, sir. You know you can not buy common spirit without a written authorization from the minister of finances." "Well, but will the minister at least reply at once, or will he make inquiries?" "They say it's usual for him to approach the prefect of the police on the subject, and through him the police of your district. In that way he discovers the degree of the buyer's political loyalty." "Why, hang it all, that will take up a whole month." "I think not, sir. You will probably get the permission within a fortnight." "Well, and then, I suppose, I can get

spirit anywhere on the strength of it?" "No, sir, only in certain imperial alcohol stores. Nowhere else."

There Is No Labor Question inl Russia.

The workingmen's grievances would need a volume to describe them. They are too often slaves without the slave's right of looking to his master for food and lodging. They dare not strike, dare not combine, dare not elect a representative. Each of these acts is a political crime. The dwellings in which the poorest of them live are described by a most competent authority as horrible dens, teeming with infection, reeking with immorality, filled with despair and cruelty, wherein human beings physically and spiritually degenerate and perish. In the capital, St. Petersburg, where special attention is paid to appearances, the workmen's dwellings are very filthy. L. Kulomzin, who made a thorough study of them, tells that in the Roshjestvensky quarter the men and their families lack even air. There is a certain quantity of air regarded by hygienists as necessary to every human being. And the St. Petersburg operative has 300 per cent less than that minimum quantity, nay, in some cases, he has 650 per cent less. "They sleep in kitchens and in rooms on shelves; on the narrow planks there are nearly always two, each one having about seventeen inches to himself. About 20 per cent of the dwellings are damp and dark places underground. The men who have been thus cozened out of air are often deprived of light and sunshine as well. They sometimes cower in buildings which look for all the world like disgusting wooden cases." For a front corner in one of these the price is half a guinea, and for a place on the stove or a back corner 8s. 4d. a month. Thus for a cubic sajene of air for a year the prices range from 3 pounds 8s. to 4 pounds 1s. In order to grasp the meaning of these figures, the reader need only bear in mind that for the same amount of air the wealthy merchant in his marble palace pays just 1 pound 17s 6d.

A man who has gone through the experience for many long years describes the workshops and bakeries in which he earned his livelihood from a boy as places of torture. "Tables, walls, benches are covered with a layer of sticky dirt. All hands, men, children, and striplings, live in the cellar. . . . Here in three half-dark rooms were about forty men. Two and three sleep in one bed, the drunk with the sober, the sick with the healthy. . . . At the beginning of my career in a factory of sweets, I was punished in the traditional way. We children were compelled to crush, in an enormous wooden mortar with a pestle attached to the ceiling, lumps of ammonia, the smell of which was uncommonly pungent and sharp. That was our chastisement. A few seconds after I began to work, tears rolled from my eyes. But torrents of tears. My nose ached, my lips pained me, and my breath was almost stopped. Unable to endure the torture, I threw down the pestle and ran. 'I'll teach you you your business, sir,' shouted the master workman. 'I say, Andy, 'treat this gent to ammonia.' And amid general giggling the baker took a handful of powdered ammonia and thrust it into my mouth. . . . In the works they had a peculiar way of punishing us. The master workmen themselves seldom beat the children, but they forced us to beat one another. And I was grieved beyond words when my only friend, who always took my part, was forced against his will to beat me about the face."

A BREEZE FROM THE SOUTHLAND.

W. A. Burr.

"Give The Pacific more of your Southern California Congregational news," writes that honored father in Israel, good Dr. Willey. We live in so secluded a corner that we are not in touch with many of the most reportable movements in this part of the State, but occasionally a little trip away from home reveals what our neighbors are doing.

This morning the monthly meeting of the ministers of the San Bernardino Association was held at San Bernardino, and we talked about the recent evangelistic efforts in this vicinity, and their results as so far manifest in our churches.

Dr. Williams and his most efficient assistant, Rev. Albert W. Palmer, brought cheering news from Redlands, where union evangelistic meetings were recently held under the leadership of Dr. J. Wilbur Chapman.

"The success which attended the Redlands campaign," said Dr. Williams, "was partly due to the fact that the field was ripe for the harvest. Faithful and systematic preparatory work was done. The matter had been kept prominent in the churches for weeks. Workers were organized and trained for their work. A religious census of the city was carefullv and systematically taken one afternoon, and cards of invitation to the meetings were left at every home. An atmosphere of expectation was created throughout the city, and when Dr. Chapman came, we were quite ready for him."

The native air of the Redlands Congregational Church is well charged with culture and conservatism, and the pastor is not a man who feels at home in the midst of religious revelry in which the dominant note is superficialism. He was not sure that he would feel quite at ease with Dr. Chapman; but, to use his own words, "from first to last I was delighted with Dr. Chapman. I did not always agree with his theology, but I was charmed with his spirit, with his generalship, and with his methods. The heart of the gospel is his passion, not this or that expression of it; so while loyal always to his own convictions, he is considerate, sweet-spirited, and every inch a Christian."

Of the cards signed during the Chapman meetings, the Congregational Church received the smallest number (about forty) of any of the leading churches of the city; and yet last Sunday this church received seventy-three new members, fifty-seven on confession of faith; and of these uniting on confession, twenty-five were young men between the ages of sixteen and twenty-five. "Our church seemed to be ready for this harvest," said Dr. Williams, "but the harvest might not have been reaped but for this special work. The evangelistic meetings brought to a focus the work of years. We have been trying to cultivate a strong sense of the fact that it is the manly thing to be a Christian."

In the further discussion of the splendid results that attend the work of our church in Redlands it was plainly seen that a master hand is directing the activities of the Sunday-school. The assistant pastor, Mr. Palmer, comes to this work fresh from the latest training of the schools, and is proving that it is not a "dangerous thing" for a Sunday-school superintendent to have "a little learning" concerning child-nature, and youth-nature, and teacher-nature, and human nature in general. Experience is not everything. Ex-

perience built upon a rock is worth more than any amount of it built upon sand. A young man with a foundation to build upon and his life before him, is quite as likely in these days to succeed as an older man who is gray with experience, but green as to the nature of things. Redlands Church is fortunate in having its Sunday-school in the hands of a man who has had special training for this work, and who pours into his theories the saving graces from a loving, open heart and mind.

Besides the work in Redlands, a recent evangelistic movement in San Bernardino was reported by Pastor E. K. Holden. For six months past there has seemed to be signs of a moral awakening in San Bernardino, and a few weeks ago a series of union evangelistic meetings were held under the lead of Evangelist Bulgin. Not a large number of conversions are reported, but that indirect good is to result from these meetings is already apparent. For the first time in the history of the place, the church is being recognized as a force that must be considered.

Showers of spiritual blessing are falling upon the world to-day, and some droppings have fallen upon Southern California.

Corona, Cal., March 20, 1905.

A LENTEN THOUGHT.

REV. F. B. PERKINS.

Sin and sin's remedy;—two facts which ought never to be dissevered in thought; not only held in mind, but united in our thought. We must study them together if we are to study them profitably. Just so surely as we separate them, and lose sight of either, must our reasonings be one-sided and our conclusions either erroneous or partial. This is the great fault in the writings of George Eliot. That gifted woman carries along through her studies of character a profound sense of human weakness and sin. There are not to be found anywhere, so far as I am able to judge, more subtle analysis or more powerful pictures of human souls in the stress of spiritual conflict. But she is lacking in her grasp upon redemptive agencies. She sees whither these tempted and struggling souls ought to advance, and with a heart filled with lofty human sympathy she strives to mark out the path for them. She makes the most of all the forces which are lodged in unrenewed hearts to effect this. But the general effect of all her study is a prevailing sadness. She is too loyal to what she sees of the truth to leave other than an unhopeful depression as the final outcome. The recovery of sinful souls to goodness and godlikeness is an impossible achievement except through the all-conquering grace of the divine Redeemer. And it is precisely this fact of redemption through the suffering Christ which is hidden from the eyes of this strong, sad-hearted woman of genius. Her eyes were blinded. She had lost her hold upon the personal God, upon the soul's personal immortality, upon the divine fatherhood, upon atonement, individual trust, power, prayer and the new creation by the Holy Spirit. Just that therefore which alone gives assured confidence of victory is lacking in her picture of life. She need not have made her delineations of human infirmity any less vivid, but she needed to add to these the balancing truth, of the divine intervention and victorious grace. So the lesson comes back to every one who is conscious of having fallen below his true ideal. The two truths must be held together. We cannot reach the full thought of our sin except by taking into view that goodness against which we have offended. And we shall never come to rest with quiet, active faith in the redemption offered until we see it standing out from the background of sin and waywardness. Here is the hiding of all our power to break the chains with which Satan binds our slavish souls to his behest.

There is therefore a peculiar fitness in them for the penitential season through which we are passing. It is the thought which runs all through these weeks, like the ground tone in music.

"My sins, my sins, my Savior!
They take such hold on me,
I am not able to look up,
Save only, Christ, to thee.
In thee is all forgiveness,
In thee abundant grace,
My shadow and my sunshine
The brightness of thy face.

"Therefore my songs, my Savior,
E'en in this time of woe,
Shall tell of all thy goodness
To suffering man below.
Thy goodness and thy favor,
Whose presence from above,
Rejoice those hearts, my Savior,
That live in thee and love."

IDAHO CHURCH NEWS.

Our Burke church is greatly encouraged, because of the successful revival meetings that have been held and conducted by the Rev. Jonathan Edwards during the past two weeks. Last Sunday a number were added to the membership. Decision Day was observed also, which was a great success, between twenty-five and thirty-five of the children signing cards.

Wallace church heard two magnificent sermons preached by Dr. Edwards last Sunday. The services were well attended both morning and evening. The Sunday-school was also large. This church has extended a call to the Rev. J. D. Neiland, of Morgan Park, Illinois, and they hope to have him in their midst in the near future.

Rev. C. T. Cooley, pastor-elect at Mullan, Idaho, reports a very encouraging outlook for the church in that little town. He met the Rev. W. W. Scudder, superintendent of Home Missions at Wallace, to consult him regarding future operations.

The church building at Kellogg is now ready for the circular pews which are being manufactured, and as soon as they arrive and are installed, the edifice will be ready for dedication. This is a beautiful little building and the members of the church are very proud of it. It will be remembered that this church was ready for dedication once before, but burned down to the ground two days prior ot the time when these services were to be performed. This organization exhibited exceptional courage, however, a meeting of its membership was called, and a motion for rebuilding was unanimously passed. This house will be finished wihtout a debt.

A wonderfully interesting revival meeting was closed at Westlake a week ago, led by the very efficient minister of Lewiston, Rev. B. F. Sewell. Pastor Dick was successful in obtaining Brother Sewell onlv by persistence, since Lewiston was in need of him constantlv. At Westlake the church was thoroughly revived, and at times the building was thronged to

the doors, so that it was impossible even to obtain standing room. The leaders are enthusiastic over the spiritual uplift, a number were added, and others will join the Baptist organization. The whole neighborhood is aroused. There are other places where we ought to attempt the same things, but with so many places to look after, and so few workers to do the work, it seems impossible to do so.

Rev. H. W. Chamberlain, pastor at East River, has been struggling with the grip and was unable to attend to his church duties last Sunday, and as a consequence the attendance was small. Priest River church has learned a great many things within the past five years, but one thing further ought to be learned, and that is, to carry on the work with especial vim, when the pastor happens to be absent, or when he is on the sick list.

Spokane, Wash., March 23.

Christian Endeavor Service.

HERBERT N. BEVIER.

April 9th.

Topic:—What Does Christ's Life Show Us About the Father? John xiv: 6-24.

This is the 23d Psalm of the New Testament. What should we do in the still chamber of sickness and amid the dying if we had not these precious words. They are a solace and a balm. They console and they comfort. They "steal into the dark musings" of the troubled and grief-stricken with a sympathy "mild and healing" beyond any the best ministry of nature can yield. There is no literature that can be compared with them for medicine to the grief-stricken heart.

And yet there is more than comfort in them,—there is revelation. They disclose the many mansions and they show the way to a vision of the reality of God. Perhaps this is the secret of their great comfort, but we may not linger upon this point just now.

Right in the kernel of this chapter sure to be loved and learned by heart by men wherever the Bible goes, we have the best way to attain to the most needed achievement of our generation—a clear vision of God. Here the inspired apostle has inserted a dialogue between the Master and Philip upon this very need. An answer to the question "How to Know God:" The answer is in simple words:—In Jesus Christ. "He that hath seen me hath seen the Father," said Christ; "from henceforth ye know him and have seen him." Nature cannot reveal God. "The heavens declare the glory of God and the firmament showeth his handiwork," but they do not show 'him.' Nature half reveals, but half conceals God. No testimony is surer as to the impotency of the visible world to clearly manifest God than the current scientific theories of our time. We are living in an age of the splendor of science. Never have been keener eyes or clearer minds employed to scan and interpret nature than now, and yet, excepting in the case of those humble searchers who have been first taught of Christ like the brilliant Lord Kelvin of England, what is the result of their seeing? It is that God cannot be known. What a commentarry on the text in Job—"Canst thou by searching find out God?" No, the microscope, the telescope, the scalpel, they have not taught us to see God, nor know him.

The mind cannot find him unaided. The ablest intellect of our modern era, Emanuel Kent, concluded that God could not be known, — only believed in. And Herbert Spencer has sown the field of our age thick with the thistles of this same rank poison. And many, alas how many, believe it.

No nature, nor the human mind in its present state; neither can cause us to see or know God without the assistance of a beam from on high.

Yet, the way is revealed, — the fact and the way. God can be seen and known in Jesus Christ. The humblest disciple of the Word made flesh may enter into treasures that the wisest, not disciples, may never possess.

The topic limits us to only a phase of this glorious truth. What does Christ's life show us about the Father?

Well, does it not do this? Just show us God's life—existent, creative, loving, kind, righteous, helpful. No doubt Christ's life was a miniature of God — all of God that could be compressed into a human life. And yet it was God's life, truly God's as well as man's, and so truly that he could say, "he that hath seen my life has seen the Father's,"—not in its infinite fullness but in its human manifestation—God-manifest in the flesh. Did Christ think and feel and act, so God. Did Christ have personality, so God. Was Christ just, so God. Had he a heart of overflowing love and pity, so God.

How did Christ show the Father? The passage indicates three particular ways:—by his works, his words, his spirit.

Undoubtedly first reference is made here to his wonder works—his miracles, "or else believe me for the very work's sake." It may be questioned whether Christ could have revealed God had he not done wonderful works. Probably but for the miracles, the world would have discarded Christ long since. The age past over-estimated the miracles. Is it not true that the age present under-estimates them? There is coming into men's minds more and more a consciousness that these miracles of Christ were a finer quality of lens than the merely human through which the wonder-working God was intended to be revealed.

Then his marvelous words disclosed God. "Never man spake like this man." His words far outreached the wisdom of this world. His teachings have not yet been overtaken by any. There is a divinity in his system of truth that is not explicable wholly by the wisest human mind.

In his spirit, we have the spirit of God. In his holiness, God's; in his hatred of sin, the same; in his loving kindness, gentleness, goodness and truth, the same. In the very atmosphere that enveloped him, so like yet so different from other men—that atmosphere which painters strove to indicate in the olden time by the nimbus, and which those of our more modern era aim at in the feeling they give to their great works, was the atmosphere of heaven.

Jesus's wonderful life opens to us the only true vision of God. As Andrew Murray puts it "His is the only school for the science of heavenly things."

Dr. Cunningham Geikie, in his introductory chapter to his life of Christ quotes these words from Rousseau: "Yes, if the life and death of Socrates be that of a sage, the life and death of Jesus are those of a God."

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The birth-rate for England and Wales for 1904 was 27.9 per 100 of the population, a decrease of 1.3 per 1,000 compared with the average for the ten years 1894-1904, and lower than the rate of any other year on record.

Secretary Hay has a ring which was taken from the finger of Abraham Lincoln the night he was assassinated. It came into his possession many years ago, and he prizes it highly. It is said that President Roosevelt wore it the day he was inaugurated.

St. Nicholas for April has several good stories. But there is much beside fiction. There is a little girl in New York who has trained one of the big elephants in the Central Park Zoo. The story is told by John Z. Rogers. C. F. Hunter recounts "An Adventure with a Giant Catfish," which will please the boys; and Silas A. Lottridge, who spends much time in observing birds and in securing their pictures, gives the result of his experiences with "The Great Horned Owl." There is an unusual number of short sketches. Joseph H. Adams tells "The Practical Boy" this month all about making windmills and weather-vanes, and Charles H. Caffin continues his valuable and instructive papers on "How to Study Pictures."

Among the varied contents of the April Century Mr. Melville E. Stone's story of "The Work of the Associated Press" is perhaps of the most general interest. This is the first of a series of articles on the largest news-gathering service in the world, and recounts Mr. Stone's interviews with the pope, the president of the French republic, the emperor of Germany, the king of Italy, and other authorities—interviews which helped to make possible the "A. P.'s" present extensive foreign service. In this issue, too, is the first of two articles by Dr. Anita Newcomb McGee on her interesting experiences as the head of a band of nine American Red Cross nurses in the army hospitals of Japan. Helen Zimmern contributes a seasonable account of the curious ceremony of the car on Holy Saturday in Florence.

Harper's Magazine is responsible for the following: It was Saurday night, and, owing to the temporary absence of his wife, it fell to Mr. Brown to attend to the usual process of giving his eight-year-old son a bath and putting him to bed. He had left his evening paper with a man's reluctance, and had hurried matters along with more speed than the little chap was accustomed to. However, he endured it all without a protest until it came to the prayer. It was his habit after "Now I lay me" to ask the divine blessing upon a long list of relatives and friends, calling each by name. "Please God," he began, "bless papa and mamma, grandpa and grandma and Aunt Edith and Uncle George, and"—a pause. His father, thinking to curtail the list of beneficiaries, softly insinuated an "amen." Not heeding the interruption, the little supplicant drew a long breath, and continued: "And Aunt Alice and Cousin Annie, and—and—" Again his father said "amen." This was more than flesh and blood could stand, and, lifting his little head, he exclaimed, with tears of indignation: "Papa, who's running this prayer, you or me!"

The Salvation Army has chartered an Atlantic liner Vancouver, 5.251 tons, of the Dominion Line, to sail from Liverpool on April 26, carrying more than 1,000 emigrants to Canada. Colonel D. C. Lamb, who has control of the arrangements for this unique enterprise, says the passengers range from persons possessing capital, in a few cases more than $5,000, to working people with scarcely any belongings. One family is worth $20,000. Workingmen who have sold all they possessed, realizing $50 or $75, are receiving temporary assistance from the funds. Among them are a few Salvationists, but the scheme has no connection with the religious work of the army. No attempt will be made to proselyteize passengers, who represent all creeds; some even are Catholics. Each passenger is required to give satisfactory references and state his religious belief. It will be a teetotal voyage. There will be no intoxication, no swearing, no horseplay. But the smoking rooms will be available. Last year 1,200 persons were conveyed to Canada. One, a Suffolk farm laborer earning $3 a week over here, is now, with the help of his family, able to earn $25.

"The Czar's Day of Judgment" is the subject of an editorial in the Century for April. It says, in part: "In all the history of man no more pregnant opportunity was ever offered to a sovereign than that offered to the Czar Nicholas when his people came to him, not with swords and guns, but bearing a petition, carrying the sacred icons, and pictures of the czar, and following a cross. The humblest Turk is protected in presenting a petition to his sultan; but the white czar, the beloved Little Father, allows his petitioning subjects to be slaughtered like mad dogs! The psychologist and the philosopher can find a score of explanations of the conduct of the troubled, perplexed, and wrongly advised czar on that day of judgment for him and for the exploded system of government which he represents. Yet it remains true that, strive as he may to undo the awful effects of his action on that 22d of January, the doom of the Russian oligarchy was sealed. Through whatever slow or rapid processes, by means of whatever wise concessions or hysterical convulsions, Russia from now on will advance painfully, perhaps with pitiful reactions, toward some modern and rational form of government."

Sir Oliver Lodge, an English scientist, has discovered a way to dissipate the gloom of a London fog. Incidentally he produces rain. This is accomplished by the production of continuous high-potential electrical discharges. The electric current is shot up into the fog through barbed wires. It is of tremendous intensity, about 250,000 volts. One who witnessed Sir Oliver's experiment at Birmingham describes it thus: "Sir Oliver was to be seen absorbed in the contemplation of mysterious strands of barbed wire which vanished a few feet above in impenetrable vapors. From his laboratory came the vicious crackle of a powerful electric discharge, and great jagged sparks vibrated between the terminals of the apparatus. Then he pulled the terminals apart, and as the discharge was transferred to outside wires there proceeded from hundreds of invisible barbs overhead a fizzling noise, like the sound of raindrops on a hot plate. Then a wonderful thing happened. Through the opaque fog bank the outlines of the tall university buildings were gradually developed with the slow certainty of a photographic plate. The fog became cloud, the cloud became merely mist, depositing itself in drops above the walls. Away up in the eaves, eighty feet above the ground, could be seen the insulators in which the barbed wires terminated."

Sunday-School Lesson

A STUDY OF THE SCRIPTURE.

Save for my daily range
Among the pleasant fields of Holy Writ,
I might despair. —Tennyson.

Second Quarter. Lesson II.
John xi: 32-45.
April 9, 1905.

The Raising of Lazarus.

The white walls of a villa peer through the thick foliage of the olives on the eastern slope of Olivet. It is the home of comfort and love, but deeply shadowed now. Out of that courtyard lately came a funeral train. The body, carried on a bier, was swathed in linen bands. There were the discordant notes of flutes and hired wailers. The director had thrice halted the procession to comfort the mourners. An egg had been broken—sign of mortality, and Moses' psalm chanted, and the body laid on the rocky shelf in the grotto. The stone had been rolled across the mouth of the sepulcher, and all whitened to remind the inadvertent not to approach within four cubits on penalty of ceremonial defilement.

The saddest part of it, the return, had been accomplished. During the absence of the mourners assiduous hands had overturned the couches and strewn broken pottery about to symbolize distraction. The sisters sit now with veiled faces and dust upon their heads and unsandled feet, break their fast with only egg and lentils, while throngs pay their stiff visits of condolence. Every casual word the bereaved sisters speak makes a mournful refrain. Every time they steal away to the tomb to weep they are persistently followed by those who make merchandise of their condolence. In this instance, as in most, there is that ever-recurring "if." If so and so, our brother would not have died. That "if" is a very inquisitor's instrument.

The fourth day had come—that fatal fourth day after death—when, according to Jewish notion, the spirit which until then hovers about the corpse, sees the signs of decay in the face, and takes its final departure. Only then did Jesus come. This delay was not, however, at the expense of Lazarus and his sisters. The spiritual gains to them were incalculable. At the same time it gave Jesus opportunity to work his transcendent miracle.

Martha goes impetuously to meet the Master and utters her plaintive "if." Her faith sweeps out to embrace the hope of her brother's immediate restoration. But when Jesus seems to confirm the hope it as quickly recedes. We can forgive Martha that, since it drew from the Savior's lips that majestic affirmation which has heartened the dying and bereaved in every generation since. Now Mary, summoned, comes with stronger, though unexpressed, faith. She is followed by her guests of condolence. Thus the miracle is furnished with witnesses certainly not prejudiced in favor of the Worker.

A great surge of sorrow breaks upon Jesus' heart in an effort to control, which he shakes and groans. It gives place to tenderest sympathy for the bereaved and that great company of mourners they represent in each succeeding age. His tears cause favorable remark. But a discordant note is also struck by those who wish to discount the recent miracle in Jerusalem by Jesus' failure to avert this event. Martha's faith also shrinks back as she protests against uncovering the putrescence of the tomb; but Jesus encourages her to believe and see the glory of God.

When the stone is rolled away, Jesus, with uplifted eyes, joyously acknowledges the assurance he has received that what he is about to do meets with the Father's approval. Both prayer and miracle are designed to quicken the faith of those who hear and see.

Then he, who is both Life and Resurrection, in a voice of indisputable authority, bids the sleeper awake. He speaks and it is done. Lazarus "stands forth fresh and free without a taint upon him of the chill and horrors of the tomb."

The Teacher's Lantern.

The eleventh chapter of John is not surpassed in pictorialness. Sixty years after the evangelist had no difficulty in reproducing the scene from the negative plate of memory.

Love caused delay. "Jesus loved. Therefore when he heard he abode two days still." Rushing to the rescue is not always the kindest act, though it may be harder to stand off and see the suffering. Great were the gains to Lazarus and his sisters of this apparent loss.

The inefficiency of human sources of comfort is well shown by the mourners "for revenue" and the condolence visitors in the home at Bethany.

The resurrection and immortal life are not far-off abstractions. They are concreted in an immanent Christ. Those who are joined to him, whether dead or living (as we use the words), live (in the higher meaning which Jesus has put into the Word.) The dead not lose this immortal life. He that in Christ have not lost, the living can hath the Son hath ife.

Jesus here, as his custom was, associated others with him in the working of the miracle. Human hands did all they could. They rolled away the stone and unwound the cerements. Men can be coworkers with God in spiritual resurrections today.

In this transcendent scene Jesus is the commanding figure. Calm, deliberate, majestic, he stands the conscious victor over death, hades and the grave. Jesus' self was greater than his deed.

This was Jesus climactical miracle. It inspired the ovation of the "triumphal entrance," and prompted Mary to anoint Jesus. It also set hell on fire to compass his death.

Mosaic from Commentaries.

As the man who had been blind promised Jesus beforehand that he would believe on the Son of God, because he more than suspected Jesus to be he, so do such souls as Peter's and Martha's believe (in their several ways) beforehand in that eternal life of which the words of Jesus speak, without comprehending all at once the when, the where, the how, or the secrets of God's power in the resurrection. — Stier. Groaned in spirit: The tears of Mary acting sympathetically upon Jesus and drawing forth his emotions.—J. F. B. Was troubled: troubled himself: Referring to this visible difficulty of repressing his emotions.—J. F. B. Jesus wept: What a seal of his perfect oneness with us!—J. F. B. It is abolishing one of the finest traits of Jesus' character to say that he wept here because of sin and its consequences. Humanity unadulterated as Jesus had it is generous and sympathetic. — Clark. Could not this man: They maliciously considered Jesus' tears as proof of his weakness.—Ibid. How he loved him: The human softness of the Son of God. —J. F. B. Could not this man: Betokens a measure of suspicion; disposition to dictate to divine power.—J. F. B. Take away the stone: Forbidden to open a grave after the stone was placed upon it.—Talmud. Sister of the dead: As such the guardian of the remains. Dead four days: To such fluctuations all real faith is subject in dark hours. J. F. B. I thank Thee: Instead of praying, he gives thanks for answer to prayer offered before he left Perea.—J. F. B. Loose him: The life-giving act alone he reserves to himself.—J. F. B. The people which stand by: There stood collective humanity waiting in spirit at the grave of Lazarus; and the grave question whether God would or would not hear his only begotten, whether he would authenticate or desert the work of Christ; whether he would confirm or bring to naught his once-uttered word, must here be decided.—Haustein.

THE LIFE ENLARGED.

What would it mean in our lives if we were enlarged? What would it bring to pass in the Church?

It would mean essentially and most of all a broadening of our lives. We, as sadly as the Corinthians, are pinched smotheringly tight in our too little affections. Enlarged therein, we should care for greater things in a greater way. Now to us truth, honor and humanity are interests; to hearts amplified they would be passions. Our present diminutive souls would encompass the many in a devotion of service not only wide, but deep. And in the abounding life an amiable cordiality toward our Savior would grow into adoration and ripen into covenant allegiance. The affections are the wings of the spirit; happy the man whom they bear above the sordidness of earth to diviner desires than earth can inspire.

It would mean a broadening of our wisdom. Of Solomon it is written, "And God gave Solomon wisdom and understanding exceeding much and largeness of heart." That same largeness of heart would teach us "understanding exceeding much" of the true worth of all the varied values that appeal to our souls. A life on a wider plan would give place and space to the things of eternal good, so that they could be no longer excluded by the things of the moment and a day. A spacious wisdom springing out of a

large heart would no longer debate whether it could afford to forego pleasure for character, or yield riches to pay for a quiet conscience. And in the church, if we worked in the light of a clearer and higher noon, we should not be contriving to build so meagerly the foundations of the kingdom. Comprehending better what Christ can be to the generation, we should strive to make him more. We should not expect so slightly the achievement of good, nor be content with such minor victories for our God. A more adequate wisdom would build a more adequate Christianity, adapted to more human needs.

It would mean a broadened service. "I will run the way of thy commandments when thou shalt enlarge my heart," is one of the superlative verses of the 119th Psalm. Now, in petty childishness, we calculate how little we need do for the Lord in order to avert his condemnation. Were we but enlarged, our eager questioning would be to know how much we might be permitted to do at the high honor of his commands. No longer the minimum would satisfy us; the maximum would be the goal of our striving. A larger life would more appreciate the greatness of God's purposes, and "run" to fulfill so much of those purposes as might lie within its own province.

And it would mean a broadened enthusiasm. "Thy heart shall thrill and be enlarged" is Isaiah's stirring prophecy as he comforts Israel with pictures of the day when all the sons and daughters of the kingdom shall be descried returning home. We work so slavishly and dully at our task because we have never had the farsight that could behold the repatriation of humanity. If but once with more distant vision we might see the approach of the conquering Christ, then our hearts, too, would "thrill and be enlarged." We should be enlarged out of humdrum and doubt and discouragement into the joy of labor, the confidence of trust and the courage of power. Enthusiasm would not be fever, but fervor.

Why should the greatness of the Christ-life be left for the great? It is equally within the possibility of all. Ye puny, infant Christians everywhere, "be ye also enlarged."—The Interior.

THE THINGS TO TELL.

Tell me all the good you can about the people that you know. Tell me only the good about the people of whom you speak. Tell me the things which will make my sunshine, my heart glad, and my soul to rejoice. Tell me the things which will straighten up my thinking, and give me the right principles of work and of play and of thought. Tell me the things which will make me ashamed of compromise and pretense. Tell me the things which will make it easier for me to believe in the religion of Jesus Christ as a working theory of life. Tell me the things which will harden into a steady conviction my belief in the Christianity of the Son of God. Tell me the things which will fortify my faith in man, in God and in heaven. Tell me the things which make you cheerless and needy, and I will tell you of the Man who understands, and who says sweetly, seriously and savingly to you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest!"—E. F. Reimer in N. Y. Observer.

THE KIND OF REVIVAL WANTED.

A revival which reconciles people who have not spoken to each other for years, which reunites separated husbands and wives, which restores prodigal sons and daughters to heart-broken parents, which amazes tradesmen by filling their tills with money they had given up as hopelessly bad debts, which stops swearing, drinking, gambling and skimping of work, which makes advocates declare that there is no work for them in the police courts, which brings Magdalens by the score from the streets to the "set fawr," or "big pew," where the penitents are dealt with, which closes low drinking clubs by members almost to a man returning their tickets of membership, which sends betting bookmakers back to earn their living in the colliery or in their old trades—this is a revival that was bound to win the respect of even the non-church-going man in the street.—From report of the special commissioner sent by the "London Christian World" to study the revival in Wales.

THE GRACE OF PLODDING.

The Bible puts a great premium on plodding. "Be not weary in well-doing." "Ye have need of patience." "Go to the ant, thou sluggard; consider her ways, and be wise." "Let patience have her perfect work." There is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach. This rage for rapid money-getting, rapid social advancement, and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive gospel discourse must be cut down to the minute! Religion catches too often this prevailing fervor. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church-goings, which end in half-way halting and feeble piety. My friends, I lovingly warn you against all this railroading of our holy religion! —Christian Endeavor World.

WHAT WE KNOW ABOUT HEAVEN.

Some things about heaven have been made reasonably plain, but a full knowledge of what we shall be has not been made manifest—but "we shall be like him." We shall be free from all the environments and limitations of our earthly bodies. It matters not what becomes of them. Cremation is a quicker method of disposing of them than the slow process of nature, but no more effective. We shall not lose our identity; our spirits will not be floating around in space; we shall still have our real personality. Heaven is "real"—a dwelling-place indeed. There will be moral activity in heaven. One-third of the human family die before reaching the age of moral accountability. Gladstone, the grandest man of his time, lived to a ripe old age. Perfection is not attained at the gate of heaven; this is not God's way. There will be progress in heaven. All life is a growth—an unfolding, a development. Life in heaven will be no exception. There will be service there: "Therefore are they before the throne of God; and they serve him day and night in his temple." Service will not be labor; it will be the highest pleasure, the source of unspeakable joy. Heaven will be a social place. I cannot explain the Trinity—the Father, Son and Holy Spirit. But where there is a father and a son there will be social enjoyment. Heaven is a real home, beautiful, lovely, a most delightful place to live in—not eternally the same, but ever growing more beautiful, more lovely. Heaven is a place prepared for those who are prepared for it.—W. C. Bitting, D.D.

A WORD TO BOYS.

"I have been on the bench fourteen years, and during that time thousands of boys have been brought before me, but not one of them was a constant attendant at church or Sunday-school, or obedient to his father or mother," said Judge Wofford, of Kansas City, in a recent address to boys.

"I have inquired of many boys what caused them to get into trouble, and have found that in most instances, staying away from home and school, playing pool, hanging around saloons cigarette smoking are responsible.

"Start right, boys. To be anybody, to accomplish anything for yourself or the community, you cannot be idle. Don't drink—liquor destroys the mind and body. Don't swear—gentlemen do not. It is low and vulgar. Don't read

trashy literature. Don't hang around saloons. Benjamin Franklin would never have accomplished anything if he had been guilty of these practices. Be honest above all things. Poor boys make the best future citizens.

"To make a good man you must be a good boy. So start right. The world is growing better. The teachings of Christ are beginning to be felt. Let me impress upon you, the only road to success is by living a right life. Be honest, industrious, frugal. It is not necessary to be sanctimonious—to wear a long face. Keep laughing. Have a good time as you go through life, but let it be the right sort of good time."—Northern Christian Advocate.

"ENTER A SONG."

Some August guests at a lovely lakeside hotel last summer found the place full of the memories of a girl who had been there the month before. A dozen times a day they heard her name: "How Doris Faraday would have enjoyed that!" "It seems as if Doris must come up the steps in a moment, doesn't it?" "How one misses Doris on a picnic" or drive, or excursion, or whatever it might chance to be. Finally one of the newcomers, a pretty, saucy creature, set herself to solve the mystery.

"What was there about that wonderful Miss Faraday?" she asked, one evening. "Was she very, very pretty?"

"No," was the reply, "you would never think of her as pretty."

"She was very clever, then?"

"Not in the least."

"But she must have been a bright talker?"

Doris' admirers glanced at each other. Clearly it had never occurred to them to consider the question at all. "No," some one answered, hesitatingly, "she was not very much of a talker, and never said anything especially bright."

"Well, what in the world was it, then?" the girl cried, in mock despair. "I've heard nothing but Doris Faraday ever since I came, and yet nobody can tell me what there was about her that made her so wonderful. It is very tantalizing."

Then an old lady spoke. "I can tell you, my dear," she said quietly. "It was because Doris was past mistress in the great art of happiness. She could find happiness anywhere, out of the commonest materials, and somehow, all unconsciously, make others find it, too. And in all the world there is no higher gift than that of being truly happy."

In one of the old seventeenth-century miracle plays is a stage direction full of lovely suggestiveness: "Enter a song, singing." Is it not a description of many lives we all know, quiet, gentle, self-forgetful souls, who, unconscious that any are listening, make music over their daily tasks and bless the world thereby? There is need for courage in the world and wisdom and patience and great love, but there is need no less for those whose lives are as songs, singing. —Youth's Companion.

BEGIN RIGHT.

Say nice things! It's cheaper and there's more in it. Get up in the morning with a smile instead of a grunt. Let the first word be pleasantly spoken, and you have started the day right. Don't get impatient—that's losing control of yourself. If your breakfast don't happen to be ready as soon as you are, take it easy—you'll keep. You might hurry things a little by grumbling and growling, but you would lose your appetite and your wife would lose hers, and perhaps her temper, too, and by noon you would be hungry and ugly. That's a nice combination, isn't it? Food don't set well when one is ugly—there's something funny about that—but you've noticed it. Every time you get mad your digestion is affected, the food seems to ball up in your stomach; it's disagreeable. It's so much easier if you say nice things! Every time you speak a kind word it makes you feel good—has a soothing effect; you feel so good a lump rises in your throat—you've noticed that, too. If you keep it up all day, thinking good thoughts and saying nice things, by evening you will be enjoying something akin to ecstacy. Try it.—Health Reporter.

FIRST AND BEST.

A little girl was playing with her doll while her mother was writing. After a while she called the child and took her on her lap. The little one said:

"I am so glad, I wanted to love you so much, mamma."

"Did you, darling?" and she clasped her tenderly. "I am glad my daughter loves me so; but were you lonely while I wrote? You and dolly seemed to be having a happy time together."

"Yes, mamma; but I got tired of loving her."

"And why?"

"Oh, because she never loves me back."

"And that is why you love me?"

"That is one why, mamma; but not the first one, or the best."

"And what is the first and best?"

"Why, mamma, don't you guess?" and the blue eyes grew very bright and earnest. "It's because you loved me when I was too little to love you back, that's why I love you so."

This makes us think of a blessed verse John wrote: "We love him because he first loved us" (I John iv:19). —Bible Morning Glories.

THE GUEST OF EVERY DAY.

Homely work is mine today—
Floors to sweep and fires to lay,
Plates to wash and clothes to mend;
Work which never seems to end,
Yet I pray,
Jesus, be my Guest today.

Not as One to dwell apart
In the spare room of my heart,
But as One to whom my prayer
May confide the smallest care,
Thus I pray,
Lord, be Thou my Guest today!

He reproves me if I fret
Over work unfinished yet,
Checks me if I make a task
Of some work he does not ask;
My dear Guest
Wishes me to work and rest.

At the closing of the day,
When once more my heart shall say,
In this busy life of mine:
"All the glory, Lord, is thine!
Christ, I pray,
Be the Guest of every day!"
—Selected.

PREVAILING PRAYER.

Lord, what a change within us one short hour
Spent in thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds revive, as with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth a sunny outline brave and clear.
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong;
That we are ever overborne with care;
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with thee!
—Archbishop Trench.

Sorrow is apt to be selfish. The soul, occupied with its own griefs, and refusing to be comforted, becomes presently a Dead Sea, full of brine and salt, over which birds do not fly, and beside which no green thing grows. And thus we miss the very lesson that God would teach us. His constant war is against the self-line, and every pain he inflicts is to lessen its hold on us.—Rev. F. . Meyer.

A little boy a few days ago asked me this question: "If you would put all our Presidents in a line, how far would they reach?" Then answered: "From Washington to Cleveland." But it was some time before I could see it.

It is
ROYAL
Baking
Powder
that makes the
Delicious Biscuit,
Griddle Cake
and Doughnut

"The LETTER KILLETH."

The letter may be described as "The Asses' Bridge of Preaching." If it is not the most severe test of a preacher's capacity it is certainly one of them. It is by his method of treating the letter that his capability to teach, guide and enlighten can be best known. We do not mean today that many a man has stumbled at the asses' bridge of the letter and not become a brilliant preacher afterwards, just as many a good mathematician has succumbed at first at the asses' bridge of Euclid. But what shall we say of those preachers who can hardly go beyond the letter and are consequently unable to give a proper idea of the spiritual greatness of God's message? To our mind they are failures and have mistaken their vocation.

"The letter killeth" for precisely the same reason that the Law failed—because it is weak and does not reach the fallen, frail, and blind condition of man. Man is spiritually blind and must have spiritual things made so very plain that it is impossible for him not to see them. This the letter or language cannot do. So a sinner descends into his grave to perdition because his soul was not properly enlightened and consequently he was not able to exercise the saving function of faith.

What is the remedy here? It is spirituality or spiritual teaching. Spiritual teaching seizes on the weak and imperfect letter and forces it to deliver up the wonderful secrets of God's mind that lie hidden in it. It also attacks the sinful, sad and blind condition of men's souls and prepares them for the reception of the spiritually prepared gospel. This it does mainly by illustration, exactly in the way our Lord did who was the greatest of spiritual teachers.

Without spiritual teaching or spirituality, learning and eloquence are of no avail. Some teachers stick fast in the letter and cannot go beyond it; others go a little beyond it but are glad and thankful to return to the letter as a safe and convenient base; while others go far afield, fully exploring the spirituality of the mind of God, so far as man can explore it, and carrying their hearers along with them. These last are the truly great preachers of the world and are alone fitted to have the care and cure of souls. E.

A SHARP BOY.

A young lady teacher in a Philadelphia kindergarten thinks that she has discovered a "Philadelphia lawyer" in embryo. She made the discovery in one of the exercises incident to teaching the young idea how to count. After drawing five ones on the blackboard and writing beneath the five successive numerals, one, two, three, up to five, together with a painstaking verbal explanation, she attempted to test the understanding of the little ones by turning to one bright-eyed little fellow, and putting the question:

"Now, Donald, which would you rather have, five pennies or a five-cent piece?"

"Five pennies," Donald promptly replied.

"Why, Donald?" asked the teacher.

"Because," said Donald, "you see if you lost one of the pennies, you'd have four left; and even if you lost four, you'd have one left; but if you lost the five-cent piece, why, it would be all gone—every penny!"—Philadelphia Ledger.

GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest young voice at the office door.

The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance "to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket, and drew out a paper carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquors and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think I know nothing about him?" smiled the lawyer. "I know that he came manfully in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge, and that he does not hold it lightly, or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as security."—Exchange.

MY FATHER'S BUSINESS.

We are not orphans. The cry of our hearts is answered by the joy of fatherhood. We are not isolated. There is a spirit of companionship given to us in which the whole universe joins. We are not the creatures of a moment, but all seasons and generations unite in our lives. The Christian worker, enjoying the possibilities of the larger life, is able to say, "This is my Father's business."

It intimates to us the comfortable thought that there is a plan in the life we live. We do not come to this sense of plan and forethought by our own intuition or the exercise of our unaided understanding. We are creatures of sensation, tossed up and down by impulse as impulse makes capital of us, but as we come to know that somehow there is an idea underlying all the phases of our experience, and that we can enter into the charm of this conception through his strength, and have a sense of victory which the world cannot give and cannot take away. God thinks about us. God is responsible for us. God loves us. There is a unity in nature. Every single expression of nature has in it the whole of the past and the present. There is a unity in history and every action that is suggestive represents the whole course of the procedure of Providence. We stand not alone, a single soldier fighting a solitary fight. We march in the rhythmic beat of battle and the legions of the Almighty keep us company.—Rev. Henry Baker.

Which is the mos dangerous season of the year to walk in the woods, and why? In the spring, because then trees shoot, flowers have pistils, and the bulrush is (bull rushes) out.

"Are the American people growing shorter," asks the "Medical Record." As for us, we couldn't be any shorter than we are just at this time.—Cincinnati Commercial-Tribune.

Go East

On the matchless train

Overland Limited

New cars and equipment, electric lights, library, reading lamp in every berth, barber shop, club car, best dining service, route the most scenic through Ogden or Salt Lake City and

Right to Chicago

in 3 days. For tickets, reservations, etc., ask agents of the

Southern Pacific

City Office

613 Market Street

MELROSE TEA.

Having secured the sole agency for this justly celebrated tea, I am prepared to fill orders promptly. Price, 75c. per lb. S. M. Farnam, Box 75. Fruitvale.

REDLANDS

If you are thinking of making a home in California, can you find a better place in which to live than REDLANDS?—A city of rapid and permanent growth, fine scenery, excellent soil and abundant water, good climatic conditions and the very best society, churches, Y. M. C. A., public library and fine schools. **No saloons.** For further particulars, call upon or address

JOHN P. FISK,
First National Bank Blk. Redlands.

"DOMESTIC" THE LIGHT RUNNING **DOMESTIC**

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection
Lowest Prices
Send for Catalogue.

J. W. Evans, Agent
1021 Market St., San Farncisc
(Near Sixth.)

HOTEL GRAYSTONE

66 Geary St., San Francisco.

A Modern six-story building. Steam Heated, Electric Elevator and Lights. Private Baths. Every modern convenience. Located in the heart of San Francisco, one block from Palace and Grand Hotels.

RATES REASONABLE.

JAMES G. CHOWN, Proprietor.

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.

Fine Crown and Bridge Work — Transplanting of Teeth

Dr. N. Bar Due

DENTIST

1584 Market St., Cor. Larkin, San Francisco

Electrical Specialties.

Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 pm

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 — 743 Mission St., bet. 3d and 4th

F. L. TURPIN, Proprietor. Telephone MAIN 1535

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH.

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fire escapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. **Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.**

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street cars the door.

DOMESTIC STRATEGY.

The younger man had been complaining that he could not get his wife to mend his clothes. "I asked her to sew a button on this vest last night, and she hasn't touched it," he said. "At this," says the New York Press, "the old man assumed the air of a patriarch." "Never ask a woman to mend anything," he said. "What would you have me do?" asked the other. "Simply do as I do?" was the assured reply.